

The Manuell of Epictetus,  
Translated out of Greeke  
into French, and now into English,  
conferred with two Latine Translations.

*Hereunto are annexed Annotations, and  
also the Apothegs of the same Author.*

*By Ia. Sanford.*



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**Tetrasticon ad Reginam.**

*Scilicet exiguum (Princeps mitissima) quicquid  
Expromit liber hic, non tamen exiguum  
Si te respicias, magni non muneris instar  
Si libri sensum non erit exiguum.*

To the most high and  
vertuous Princeſſe, ELIZABETH by  
the grace of God, of England, Fraunce  
and Ireland Queene, defender of the faith,  
long health and perpetuall felicitie.



*Although* I haue not  
attained (most ſoueraign  
Lady) to that ripeneſſe  
in knoweledge and pro-  
foundneſſe in lerning, as  
they haue, who bothe in  
reding and writing haue  
ſpente almoſt the whole  
course of their age. Yet forasmuch as paynefull  
practize ioyned with diligent studie, bringeth  
to effect ſome thing worth the labour, I toke in  
hand this little Boke, as a triall in the true trade  
of interpreting. Which done, I thought not my  
travaile myſſpent, but worthie to be published  
abrode for a common uſe and commoditie, and  
meete that of all eſtates he be vſually read, dayly  
to be had in hande, and continually to be had in  
remembraunce: for if a man reade this, and in  
reading conſider it with a quiet minde voide of  
all care and ſolicitude, and being attentue vpon  
one thing wherein he is conuerſant, he ſhal find  
(as I ſuppoſe) nothing more excellent, nothing  
more commodious, nothing more godly to be  
taughte and ſhewed vs, than the ſumme of thys

A.ij.

Boke,

## The Epistle.

Booke, and the principal pointes herein comprehended and contained, which are these:

*Hurt no man. Obey God and nature. Suffer iniuries. Deserue wel of al men as nigh as thou mayst. Take in good parte whatsoeuer chaunce without thy default. Use such things as are giuē for the necessitie of life, as if thou didst not use them, and gladly to restore the same when God or Fortune (as we commonly say) requirerh the same. Repose and accompt felicitie in an vpright and quiet minde. Finally recreate and content thy self in the diuine administration of worldly things, as very iust and wise, and to vs auailable, althoughe sometimes it seeme very grienous.*

These things so great, so profitable, so needefull to be knowen, so auailable for well framing of life, if we shut it within the chest of our mind, it is far from that we should be void of all perturbatiōs and troblesome motions of the mind, that we should be in felicitie, and leade our life both well and wealthilie. You may coiecture (most gracious and foueraigne Lady) that in dedicating this Booke vnto your highnesse, I mene to instruct one better learned than my selfe, and as the Prouerbe is *S V S M I N E R V A M*, the  
which

## The Epistle.

Which doubtlesse is farthest off from my cogitations : for it is the signe of a man bereft of his witte, and not of a sounde and perfecte minde, to carrie wood into the Wood, and to cast water into the Sea. What shoulde I speake of the goodly vertues wherewith you are adorned ?

What shoulde I set forth and with prayses extol your excellent endowments both of minde and bodie, which cause in all men an admiration ?

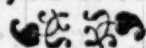
For the Greeke tong you are to be compared to ZENOBIA Queene of the Palmirians, who was very skilfull in the Greeke language, and in the Latin not ignorant. For Eloquence you may be likened to CORNELIA mother of the Gracchi. For the embracing of the holy and sacred scripture you are to be numbred with FABIO LA and MARCELLA women wel learned and studious of the heauely veritie. In brief, you may be reconed as EVSTOCHIVM was, who in hir time bicause of hir litterature and profoundnesse in knowledge, was called Nouū orbis prodigiū. Your knowledge in the French, Spanish and Italian tong I nede not declare, for vertue nedeth no commendation, nor delighteth to be ennobled with gay glossing communication : for where the sunne casteth his glistering beames, the light of the candell is diminished and obscured. This Stoick Philosopher EPICTETVS wrote this worke in a large Volume, in his mother tong, and was abbreviated by one

A. iij.

ARRI-

## The Epistle.

**A**RRIANVS a Grecian into this forme, and entituled it Enchyridion, than the which there can be no Booke to the wel framing of our life more profitable and necessary. The Authoure whereof although he were an Ethnicke, yet he wrote very godly & christianly, and as he speaketh in other tongs, so now he shall speake in the Englishe language, and vnder your Graces protection shalbe published to the commoditie of many. Most humbly beseeching your highnesse, to accepte and take in good parte this little Booke, offering it as a pledge of my bounden dutie towards your highnesse, & affection towards my cuntrye.



*Your highnesse most humble and loyall subiect*

James Sanforde.



## To the Reader.

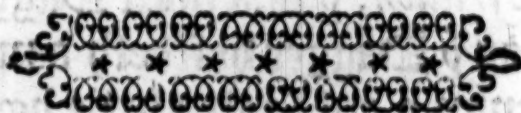


This booke (gentle Reader) is entituled a Manuel, which is deriued of the Latin word Manuale, and in Greeke is called *Enchyridion*, bicause he may be contained in *χειρ* that is, in the hand. It is a diminutiue of Manus, as it were a storehouse, & which ought alwayes to be had in had, as the hable in the sword. This word *Enchyridion* doeth not onely signifie a Manuel, but also a short dagger, which is vsed in the warres, or a *Poineado*. Wherefore some do entitle this booke *Enchyridion*, y is, a short Dagger: for like as y Dagger defendeth a mā from his enimie, euē so this little booke doth defend one in perfectnesse of minde, & saueeth him frō the filthy fogge of wicked vices. The title of eyther of these may be wel applied to the booke, y one respecting the quantitie, the other the matter in the booke comprehended. The wordes contained in him, are of  
great

**To the Reader.**

greate force and full of efficacie, to  
moue mennes myndes, for every man  
may knowe his affections in him, and  
to the amending of them, he is stirred  
as it were with a pricke. His stile or  
maner of wordes is briez, and boyd  
of all elegancie in wordes, very  
much like the Pithagorean  
Precepts, which they  
call Diatheca.

Fare wel gentle Reader, and  
accept in good part  
these my la-  
bours.



*In Sanfordi Epictetum Anglum. E. L.*

**I**mpiger extremis rediens Mercator ab Indis  
Has inquit merces India fusca tulit.  
Et filet, & vendit, satis & laudasse putatur  
Et precium nummi nobile pondus habet,  
India fusca tulit : quid tum si Græcia ferret ?  
Quid si Roma tulit ? Gallia siue tulit ?  
Græcia, Roma, suis pretiū num mercibus addūt ?  
Gallia si quid habet, nū quoq; pondus habet ?  
Si modo pondus habet, pōdus feret iste libellus,  
Qui nunc est Anglus, qui modo Gallus erat,  
Græcia quem vidit Græcū, quē Roma Latinum;  
Quemq; nouos docuit lingua Britanna sonos:  
Impiger ad nostras quem tu Mercator ad oras  
Attuleras **SANFORD**, sic quoq; sanctus eras.  
Sic quoq; sanctus erit labor hic tuus, & liber idē  
Et si sanctus erit nobile pondus habet.  
Nobile pondus habet suauissimus ore Britānus,  
At magis ore sacer nobile pondus habet.

*Eiusdem Edmundi Lewkener  
Libri ad Lectorem Prosopopeia.*

**V**erba libriq; docent sacrae munimina vitæ,  
Virtus est claræ nobilitatis iter,  
Elisij Campi vitæ sunt munera sacrae,  
At comes est magnæ nobilitatis honos.  
In me diuinæ lucet virtutis Imago,  
Atque ego sum vitæ dux sine labe tuæ.  
Ergo si cælos, si non contemnis honores,  
Tu face quod iubeo munus vtrumque feres.

A.v.

**Te**

## Against curious Carpers.

(Arp not ye cankred Zoiles, al, the men  
Whose labour spent in paynfull toyle  
hath ben

To blase the badge and banner braue dis  
splay

Of noble vertues force and craggie way.

The byting Theon & Daphitas holde

With all the railing rable manifolde

Of Zoilus sect cease biting chaps to use

Against such, who on learnings lore doe  
muse.

The learned Homer, and Praxitiles,

To taunting talk, & misreports wer these

Subiect. Therefore should I esteeme my self

T'escape the iarring iawes of Zoilus else?

## The life of Epictetus.



Epictetus a noble Philosopher in the Stoick profession was born of servile parents in Hieropolis a Citie of Phrygia, who albeit he was a bond man, lame, and in extreme penurie, yet he doubted not earnestly to affirme that he was a friend to the Gods, in two verses very well known among the Grækes, whiche are cited both of Macrobius and Aulus Gellius, and be these :

Ἀλλ' Ἐπίκτατος γένεμαι, καὶ  
σώματι πωρὸς  
καὶ πένιῳ ἴσθ', καὶ φίλῳ ἀθανά-  
τοις.

Which are of a certaine Writer translated into Latine after this manner :

*Servus Epictetus genitus sum corpore  
claudus,*

*Paupertate irus, Dys & amicus ego.*

And may thus be Englished :

Of servile kinde I borne was,  
hight Epictete by name,

In

*The life of Epictetus.*

In substance pore, to God a friend  
and eke in body lame.

X  
He serued in Rome one called Epaphroditus familiar with the Emperour Nero. And liued in Rome all the time of Marcus Antonius raigne. But when Domitian tooke rule in hande, he went from Rome to Hieropolis where he was borne, supposing that to be true, whiche is in the Tragicall Poet. *Patriam esse cuiusque, ubi quis recte ageret, that is :*

A man his countrey is euen there  
Where of God and man he stands in feare.

He did reade in Plato (of whome he was a diligent Reader and follower) in that Dialogue which is entituled *Primus Alcibiades, or De natura hominis*, that he properly and verily was a man, whose substaunce altogether did consist in the reasonable mynde, accompting the minde only to be mā, and h body but an instrument. Wherefore whatsoeuer was withoute thys man, he thoughte the same nothing to appertaine vnto hym, neyther dyd he  
declare

*The life of Epictetus.*

Declare that only in wordes or booke,  
but also in hys life : for he did so with  
drawe himselfe from the care & loue of  
outwarde things, so litle regarding  
hys body, or any thing thereto belong-  
ing, that at Rome hys house had no  
doze, for there was nothing at all in it  
but a bad beggerly bed of little va-  
lue . Lucian the Sirian writeth  
that *Epictetus* was after his  
death so esteemed, that  
an earthen candle-  
sticke that he  
had, was sold for fifty  
pounds.



The Life of Epiphanius

Epiphanius that only in his own mind  
but also in his life: for he was to  
maintain his faith from the very first of  
his youth, and in his own mind  
and in his life, as any thing that was  
said, that at the time of his death  
he was in the same state of mind  
and in the same state of life as  
he was in the first of his youth.

He was in the same state of mind

and in the same state of life as

he was in the first of his youth.

He was in the same state of mind

and in the same state of life as

he was in the first of his youth.

He was in the same state of mind



# *The Manuel of Epictetus*

## Cap. 1.

¶ What things are in man, and what are not.



¶ All things which are, some are in vs, some are not. In vs are Opinion, Endeavour, Desire, Eschuing, & briefly all that which is our worke. In vs are not our Body, Possessions, Honours, Souerainties, and summarily all that which is not our worke. Then the things which are in vs are free and franke by nature, and can not be prohibited, impeached, nor taken away. But such things as are not in vs, bee seruite, feeble, and may be prohibited, impeached and taken away, as things vnto other men belonging, and not ours.

A diuision  
of things.

The natural  
condition  
of things.

## Cap. 2.

¶ Of the damage which proceedeth of taking the one for the other, and of the profit in good Iudgement.

¶ If the thinges which are franke and free, thou shalte esteeme and Iudge seruill,

The effects  
of a good  
and euill  
iudgement.

## The Manuel

seruill, and the thinges which are not oures, thou thyneke proper, thou shalt be sorowfull, thou shalt be troubled, thou shalt finde thy selfe encombez, & shalt miscontente thy selfe with God and men. But if thou thinke onely the thinges thyne, which truely are thine, and the thinges other mennes, which truely are other mens, no man wyll constrayne thee, no man wyll hinder thee, thou shalt blame no body, thou shalt accuse no body, thou shalt do nothing againste thy wyll, no man shall hurte thee, and mozeouer thou shalt haue no enemy. For in nothing which is hurtefull thou canst not be perswaded.

### Cap. 3.

¶ That other mens matters must be omitted, our owne must be seene vnto, and that we can not do both.

**T**hen if thou desire such thinges, remember that thou oughteste not beyng greatly moued and troubled, to take them in hand: but eyther altogether thou oughteste to

of Epictetus.

to reiecte them, or for a tyme laye the  
a side, and before al things to be care-  
full ouer thy selfe. But if thou desire  
these things, that is to rule, to be rich,  
to haue thine to prosper, peraduen-  
ture thou shalte not aspire to all these  
things, bicause thou doest desire also  
the chiefeest. So by no maner of means  
thou art able to attain vnto y things  
which giue felicitie & libertie to man.

Our conside-  
ration is to  
be stirred vp  
and a diligēt  
preparation  
to be vsed.

One can not  
serue vertue  
and vanitie.

Annotations.

All these things) That is rule, riches. &c.  
bicause thou doest desire the chiefeest)  
that is, these things which Philosophie giueth,  
Libertie, tranquillitie of the mynde, and secu-  
ritie.

Cap. 4.

¶ Howe we oughte to behaue oure selues in  
euery sharpe imagination.

**I**f any strong and sharpe Imagina-  
tion, thou must accustome thy selfe  
immediatly to consider, that this is  
nothing else but Imagination, and  
that in deede it is not as thou dæmest.  
Afterward search it out, and examine  
it, with these rules whiche thou haste.

We must re-  
frain our cō-  
sent before  
the matter  
bee plainely  
perceiued.

B. j.

First

*The Manuell*

First and principally by this, whether the thing concerne the things whiche are in vs, or the things which are not. And if it be of the things whiche are not in vs, haue incontinently thys in remembrance: *That belongeth nothing to me.*

Cap. 5.

¶ What thing it is that one ought to desire, & one ought to flee.

A vain flight from discommodities maketh a man miserable, & a depriuing of desires maketh a man vnfortunate.

**C** All to remembrance, that the promise and the end of desire is, enioying of the thyng desired: and that the promise and ende of eschewing is not to fall into that, whiche one oughte to flee: He then which cometh not to enioy, but is depriued of the promise of his desire, is not happy, but vnfortunate, and whoso falleth on y<sup>e</sup>, which he declineth, is miserable. If the onely thou decline that which is not agreable to the nature of the things whiche are in vs, thou shalt neuer chaunce into that, whiche thou shalt flee. But if thou thinkest to exempte

erempt thy selfe from sickenesse death  
or frō pouertie, or altogether shunne  
them, thou shalt finde thy selfe unhap-  
py. Wherefore thou must set apart all  
the eschuing, and auoiding of suche  
things as are not in vs, and transpose  
these into them which are against the  
nature of things, whiche be in vs. As  
touching desire, thou must altogether  
set it aside at this present. For if thou  
couet the things which are not in our  
power, it must needes be, that thou be  
frustrate. Howe and after what sorte  
thou must desire the things which are  
in vs, thou art yet vncertaine. As for  
endeuoure and refraining of y<sup>e</sup> minde  
 vse it sleightly with reason, and a res-  
ted deliberation.

One newly  
entred in the  
doctrine of  
vertue ought  
not to take  
to much vpon  
him.

Annotations.

**P**romise of desire, It is a certain faining of  
desire speaking with a mā. To the vnlearned sort  
the wordes should be more plaine, if he had thus  
spoken: when thou doest desire any thing, haue  
a cōfidence to obtaine it, & to haue thy desire. &c  
that which is not agreable to y<sup>e</sup> nature  
of the things which are in vs, Against  
these things verely do repugne, false opinion,

B.ij.

naughtie

## The Manuell

naughtie & corrupt appetite, all the perturbations of the minde, whiche the Stoicke Philosophers would haue to be in mans power: not so peradventure that they appeare not (for that were more beseming God than man) but that they obeye reason. **Traspose these into them which ar against the nature of things which be in vs.** These words seme vnto the vnlearned obscure, which had ben more lighter and easy, if he had writen thus: To abhorre false opinions, folish and euil desires, dishonestie, and disworship. For as thou mayest flee these thinges, so thou mayest eschewe them.

### Cap. 6.

¶ Howe we oughte to esteeme the thinges wherein we take pleasure, or which bryng vs profite.

The nature  
of the thing  
derely loued  
is to be con-  
sidered.

¶ **E**uery thing, whiche doth eyther delite thee, or whiche are profitable vnto thee, or which thou louest, thou must diligently consider the qualitie, beginning at the least thyngs. If thou loue a pot, say in thys manner: I loue a pot, thesame beyng broke, thou shalte not disquiete thy selfe, for thou diddest well knowe, that he was fragile and brittle. Likewise if thou loue thy

thy sonne, or thy wyfe, saye that thou  
doest loue a man: if one or other chāce  
to dye thou shalt not be troubled, be-  
cause thou dydest consider well that  
he was mortall.

Annotations.

If thou loue a pot, Albeit Epictet, as a dis-  
piser of riches, bringeth forth examples of vyle  
thyngs, as of baynes, lactuce, and other of that  
sort: yet Simplicius hath a more apte worde: If  
thou hādell or tolle a pot: that is, a brittle thing  
that cānot abyde or suffer tossyng, or hitting a-  
gainst the walles, as glasse, wherof Publiā sayth,  
Fortune is as brittle as glasse, whiche when it  
shineth, it is broken. Peraduenture he alluded to  
Diogenes Tonne.

Cap. 7.

¶ How a man ought to take a matter in hand  
that we may be voide of perturbation, & first by  
meditation.

**W**hen y<sup>e</sup> doest take any thing  
in hande, thou muste set be-  
fore thy eyes y<sup>e</sup> qualitie ther-  
of: as if thou wylt goe to the  
baines, cōsider with thy selfe diligēt-  
ly all that which may happen, & what

The circum-  
stances of eue-  
ry busynesse  
are to be  
considered.

B. iij.

they

*The Mannell*

they do. Some cast water, some are driven out of their places, some doe a thing to the rebuke of an other, and in the meane season other picke & steale. In doyng thys thou shalt more certainly and constantly bryng thy matter to passe, if finally thou saye I will bath my selfe, and obserue thy purpose vnto nature agreeable, and semblably in all things thou shalt not do amisse. For after this sort if any harme befall while thou arte in the baine, this saying shall be in a redinesse: I would not onely obserue this, but also would not swarue from my purpose whiche is agreeable vnto nature, whiche I shall not performe, if I take displeasauntly the things which happen and befall.

Cap. 8.

¶ Howe to put awaye our perturbations, thorough the consideration of the nature of suche things, as trouble vs.

We are troubled with opinions, not with the things themselves.

**T**he things do not trouble men, but the opinions whiche they conceue of them, as for example:

ple: death is not terrible (thē it would haue so seemed to Socrates) but because the opinion of death is terrible, death seemeth terrible. Then when we are brought in the briers, or be troubled, or that we do bewaile our owne state, let vs not blame others but our selues, that is to say our opinions.

A wise man  
is without  
complaint.

### Annotations.

Death is not terrible, If either the soule be extinguished with the body, or be trāsferred and caried into a better place. But if thou shalt be punished for thy offences, it is a daungerous matter, and a hard case, excepte thou be fenced with the buckler of true pietie.

### Cap. 9.

The reason and proufe of the former precept with an assignation of thre sorts of men.

**T**he vnlearned accuseth other in his owne propze faulte. He that begynneth to haue knowledge accuseth him selfe. The learned accuseth neither an other, neither him selfe.

### Annotations.

B. iij.

The

## *The Manuell*

**The vnlearned,** That is he, which considereth not what things are his owne, and what are an other mannes: who requireth all things to be done according to his wil and pleasure, that which neither may be done, neither perhappes ought not. **Himself** for he doth acknowledge hys faulte, and also is intentiue and diligente about it, leaste that he stumple againe at the same stone: that is, lest that he claime or attribute other mens right to himselfe.

### Cap. 10.

¶ That the glory in exterior and outward things is vayne.

**X** We must aduantage in the riches of the minde, and not in the gifts of fortune.

The vse of opinion is propre vnto man.

**G**lorie not in thy selfe for the excellencie of an other thing. It shoulde be tollerable, if a horse aduantiuing himself should say: I am faire. But thou when in boasting thy selfe, thou doest say, I haue a faire horse: remember that thou dost glorifie thy selfe for the beautie which is in the horse. What haste thou then? Nothing besides the vse of opinion. Therefore when in the vse of opinion thou shalt gouerne thy selfe according to nature, then thou shalt haue wherewith

with to auauante thy selfe, for in any  
commoditie which is thine, thou wilt  
glorifie thy selfe.

Annotations.

The vse of opinion, This semeth obscure  
to the vnlearned. But it is euen as he should say  
In all things we ought not to follow appetite,  
or the common opinion, but the iudgement of  
reason. For to vse well opinion, is nothing else  
than to iudge well of all things, and to obey  
reason, not affection.

Cap. II.

¶ What outwarde things are graunted vs, and  
howe we should vse them, by a similitude.

When as in Nauigation, when We oughte  
men make their abode at any ha- in al things  
uen, if y<sup>e</sup> Mariner goeth to lande principally  
for freshe water, and it hapneth to be mind  
that incidently by the way, he thin- ful of God.  
keth to gather cockles or oysters, yet  
neuerthelesse he ought to haue regard  
of the shippe, and oftentimes to looke  
back, whether y<sup>e</sup> Master calleth : and  
if he call thee, leaue all behinde, and  
returne to the shippe, least that thou  
B. b. being

*The Manuel*

being bond like a beast, be not drawen  
by force to the shippe. Euen so it is, in  
the course of our life, as if for a cockle  
or an oyster, there be gyuen vs a wife  
and a childe, or other things, which  
we holde deare, and wherin we take  
plesure, they ought not to put vs from  
our purpose vnto nature agréable:  
But if the master do call, run vnto the  
shippe, leauing these things behinde,  
not looking backe towards them. But  
if thou be olde, go neuer farre from  
the ship, least that thou being called,  
do fail, & that thou be not constrained.  
For he which willingly followeth not  
necessitie, by force and maulgre his  
teeth she draweth him.

Annotations.

Least y<sup>e</sup> thou being called dost fail. He  
speaketh not of the outwarde power, but of the  
imbecillitie and weaknesse of the might: which  
the greter it shalbe whe age cometh on vs with  
more few things the mind is to be occupied: for  
bicause it is very difficulte to be voide of these,  
and to fulfill that which Philosophie comman-  
deth. A single person (if other things be corre-  
spondent) may be in his life time, contented with  
a litle.

a little, and die with a more patient minde. A wife, children, and familie, do more trouble and disquiete the husbände and father, being as well in good healt, as sicke, than his life. I vnderstande the shippe, either to be Philosophie, or the trade of our life: the ruler and maister of the Shippe to be G O D: to whom when he calleth, who so obeyeth not, either is entred as a slave, or else is vtterly forsaken.

Cap. 12.

How we may enioy outward things without fault or trouble.

**W**ish not that the thyng which is done, be done according to thy pleasure and will. But wish that it be done, euen as it is don, and thou shalt be happie. Sicknesse is an impedimēt of the body, not of thy purpose, except thou wilt thy selfe. Halting is an impediment of the legge or foote, and not of thy purpose, and so consider in euery inconuenience whiche may befall, and thou shalt finde the impediment to appertaine to an other, and not to thee.

We muste not couet in vaine, that which is impossible.

A wel framed mynde is disturbed with no thing.

Annotations.

Hal

## *The Manuel*

**Halting is an impediment of thy foote,**  
**not of thy purpose.** But thou wilt say whē  
thou art purposed to goe a iourney (namely if  
thou want a horse, or a waggon) halting hinde-  
reth thee. Epictet wil answer & say: If thou shalt  
follow my precepts, thou shalt begyn no iour-  
ney, whiche thou art not hable to archieue. So  
the more and greater the impediments of the  
body shall be, so much the more thou shalt sup-  
presse appetite, and shalte take fewer things in  
hande. But thou dost say, that this is the impe-  
diment of purpose, and therefore very trouble-  
some. Epictet denieth it to be an impediment,  
to desire nothing rashly and in vaine: but affir-  
meth it to be the propre part & office of a Phi-  
losopher. Verily, euen a foole doth vnderstande  
this, that it is better to make appetite obey rea-  
son, than to burne in vaine desires. **The impe-**  
**diment to appertaine to another and**  
**not to thee**) If he would graūt the foote to be  
a part of the body, (neither doeth he denie it) &  
the bodie to be part of man (which he seemeth  
to denie) when his foote is poistered & shakled,  
the bodie is also cūbred, the body being cum-  
bred, mā hym selfe at least wile partely is cum-  
bred, but if the body be the instrument of man,  
doutlesse it cā not be denied, but that the instru-  
ment being mutilate and vnperfect, the worke  
shalbe more vnperfect and vnmeete. For thou  
shalt haue the ouerthrowe, if thy Sworde or  
Dagger lacke hiltes and handle

Cap.

Cap. 13.

¶ Of the remedies which we haue against all accidentes.

**I**n every accident thou must incontinently consider what puissance & strength thou hast to withstand that whiche is hapned. If any mischiese befall vnto thee, thou shalt finde vertue whiche is good and holosome, as against voluptuousnesse, continencie. If laboure be offered thee, thou shalt finde strength: if wrong, patience: and if thou shalt thus accustome thy selfe, thou shalt neuer be troubled with ymaginations.

The power of the mind ought to resist aduersity & naughty desires.

Annotations.

**Thou shalt not be troubled with imaginations**) That is, thou shalt neuer be overcome and subdued with pleasure and sorrowe, but shalt conquere naughtie desires, and affections, by the helpe of wisdom and vertue.

Cap. 14.

¶ What maner of men we oughte to shewe our selues, when we lose outwarde worldly goodes.

**Preuer**

*The Manuell*

We do ne-  
uer lose our  
goods, but  
restore the;  
to him of  
whom we  
receiued  
them, that is  
to God.

**N**euer say that thou haste losse  
any thing, but that thou haste  
restored it. If thy sonne die, he  
is restored. Thy liuelode is ta-  
ken away, hast thou not restored it?  
But he which depriued thee of it, is an  
yll man. What matter maketh it to  
thee, by whome he which gaue it, hath  
estsones taken it? Haue a care and re-  
garde to all things, keping and vsing  
them (during the time only that thou  
haste them in thy custodie) as things  
vnto other men belongyng, euen as  
the wayfaring man dothe to his lod-  
ging.

*Cap. 15.*

¶ That a man ought not to lose the quietnesse  
of mynde, for exteriour and worldly things.

The gar-  
nishing of  
the minde  
is to be re-  
garded a-  
boue all  
things.

**I**f thou wilt profite thy self, let passe  
these cogitations. If I shall not be  
carefull of my affaires, I shall not  
haue wherewith to liue. If I correct  
not my seruāt, he will be naught. For  
it is farre better to famish without so-  
rowe and feare, than to liue in abun-  
dance

dance with a troubled minde. And it is much better, that the seruant shoulde bee faultie, than thou whiche art his maister vnhappy. Then thou must begin with the least things, the Dyle is spilde, the Wine is stolne. Consider with thy selfe, that quietnesse and securitie of the mind cost thee so much: for nothing is freely gotten. If thou call thy seruant, imagine it may so fall out, that he heareth thee not, or hearing thee, to doe nothing whiche thou wouldest haue him do. But that he is not worth so much, that for him thou shouldest be troubled.

Annotations.

It is far better to famish, &c. It may be asked not without a cause whether so great constancie may agree with mans nature, that it may suffer and endure extreme hunger &

Cap. i6.

¶ That for the estimation of the people we ought not abandon vertue.

I If thou wilt profit thy selfe, be not displeased, if for outward things,

thou be ciued of vs.

We muste take patient ly the euill opinion of the multitude con-  
ciued of vs.



*The Mannell*  
**thou seme to other madde oꝝ folish.**  
Annotations.

**If thou wilt profit** That is to say in Philosophy and garnishing of the mind. For he vnderstandeth and meaneth that progressiō, whereby the tranquillitie and libertie of the minde: is increased. **Be not displeased, if foꝝ. &c.** For who so regardeth not pleasures, riches, & honor, namely if he may obtaine them: of all men he is accompted a foole, namely in these dayes. But in times past diuers Philosophers and good mē for the loue they had to vertue abandoned al worldly wealth and promotions, as Crates, Diogenes, and thys our Epictete.

**Cap. 17.**

¶ Against vaine glory.

It is hard to  
doe many  
things at  
once.

**S**eke not to seme learned and experte in any thing, and if to any thou doest seme, trust not thy self: foꝝ thou knowest it is not easy foꝝ a man to kepe hys purpose agreable vnto nature, and to embrace exteriour things, but it must needes be, that he which is careful of one, should be negligent in the other.

**Cap.**

¶ What things we ought to desire, & what we ought not.

**I**f thou wilt haue thy wife, thy children, and thy frends to liue for euer, thou art a foole. For thou wilt haue in thy power the things whiche are not, & wilt haue such things to be thine, which are belonging to other men. And so if thou wilt not haue thy seruante to offende, thou art a foole, for I wilte haue vice to be no vice. But if thou wilt not be frustrate of that whiche thou doest desire, this thou maiest do: herein then exercise thy selfe.

We do in vaine seke to kepe those things inuincible, which are not in our power.

Annotations.

**For thou wilt haue vice to be no vice,** He meaneth (as I suppose) that boyes and all manner of men, by nature are inclined to vice: and that vices cannot be repelled, but by philosophie which yong and tender age is not able to receive.

Cap. 19.

¶ What things make vs bonde, and what free.

C. 1.

He

Who is a  
maister.

*The Mantell.*

**H**E is Maister and Lord of any man, to whome (wil he will be) he maye either giue or take awaye. He then which will be free, let him neither desire, nor flee any thing, which is in an other man his hande, and power, otherwise of necessitye he shal be constrained to serue.

*Annotations.*

**H**e is Maister of any man. &c. How many Maisters then hath Fortune layed vpon vs? Howe many more do we laye vpon vs, thorow the insaciabie desire of transitorie thinges?

*Cap. 20.*

**A** rule to electe and choose things present, past, and to come, by a similitude.

Such things  
as are offered  
are to be taken:  
such things as are  
denied vs, are  
not to be desired.

**R**emember that thou muste make comparison of thy lyfe to a banquet: where if the meate stande before thee, thou muste take it modestlie: if he, whiche doth bring it, doe passe by thee, staye hym not, or if he be not yet come to thee, be not ouergredy thereof: but staye vntill he come to thee. In like manner thou must dispose

pose thy self, towards thy children, towards thy wyfe, towards greate men, and towards riches, so at length thou shalt be worthe the table of y<sup>e</sup> Godds. But if thou take not that which is set befoze thee, but doest refuse it: then thou shalt not only be worthy of their table, but to be their companion: for when Diogenes, and Heraclitus and other like to them did thus, worthily, and of very good righte they were diuine, and so were accompted.

Annotations.

**Worthy the table of the Goddes)**

He signifieth, that the despising of outwarde & worldly things is a certaine heauenly thing, & that it maketh a man like to God. **They wer diuine, & so were accompted.** Arrogantly doubtlesse, and ignorantelye. For howe farre doth euen the excellentest man that euer was differ from the least part of the Godhead?

Cap. 21.

¶ By what meanes we muste gouerne oure Imagination about such things, as seme to be eschewed.

C. 9.

When

We muste  
haue regard  
to humani-  
tie in suche  
fort, that the  
quietnesse of  
minde be  
retained.

**W**hen thou doest see any man  
sorrowful, and torment hym  
self either because he hath no  
tidings of his son, either be-  
cause he is dead, either because he hath  
spent all, beware enter not into ima-  
ginatiō, that this maketh him unhap-  
py: but haue redilie in remembraunce  
that it is not the accident, which trou-  
bleth him (seing it tormenteth not an  
other) but his opinion conceived there-  
of. But if thou fall in talke with him,  
accommodate thy self to his perturba-  
tion, and mozeouer if the matter so re-  
quire, weape also with him for compa-  
nie: but take heede that thou sorrowe  
not inwardlie.

Cap. 22.

¶ That it lieth not in vs to choose the state of  
our life, but to vse it euen as it chaunceth, by a  
very apte similitude.

We muste  
passe the  
whole  
course and  
time of our

**T**hou must remember that thou  
arte one of the players in an en-  
terlude, and must plaie þ parte,  
which the authour thereof shall  
appoint,

appoint, thou must play be it lōg, be it life, according to  
 thorte. If he appointe thee to play the begger, & Creple, & Prince, or the pri-  
 vate person, do it well and wittilke, for  
 it lieth in thee to play that part, wher-  
 unto thou art appointed, and in an o-  
 ther to choose and appoint thee.

Annotations.

Which the authours therof shall ap-  
 point, That is, whether he be a comicall, or a  
 tragical Poet? As concerning the very matter the  
 Greeke Epigram doth declare.

Σκλῶν πᾶς ὁ βίῃ, καὶ παίγνιον. ἢ  
 μάθε παίζειν,

τὴν σπουδὴν μεταθεῖς, ἢ φρό-  
 νεις ὁδύνας.

Which may thus be englished :  
 What is our life? a gawish game  
 a sweete delighting play.  
 Then cares in gaming lay a side,  
 or liue a miser aye.

Nazianzenus doeth almost signifie  
 thesame, but with a more grauitie and  
 pietie, in these verses worthy to be

*The Manuell*  
**had in remembraunce.**

*Mens age suspice, terrenas age despice  
sordes,*

*Corporis à vitijs ne subigare caue,  
Quam brevis est hæc vita ? beatos som-  
nia ludunt :*

*Sors vaga sic alios, sic aliosq<sup>3</sup> rotat.  
Vita diu durat, nulla peritura sub euo  
Sancta: labor fructu non caret ille suo.*

**Which may after this sorte be En-  
glished.**

(things,  
O minde search high and heavenly  
despise this earthelie pelfe :

Beware, to lawelesse lusting fleshe  
thou ne subdue thy selfe.

How sone ar spent our brittle dais?  
they dreame, that swim in blisse!

So those and those not all alike  
doth fickle fortune kisse.

A life ensuing godly lawes  
shall neuer cleane decaye :

So trauaile spent in holie deedes  
his hired meede doth paye.

**Cap.**

Cap. 23.

¶ By what meanes we ought to gouerne our Imagination, in looking for diuers things.

**I**f thou take the croking of a crow to be vnluckie, lette not that imagination moue thee, but iudge immediately in thy self, and say: That portendeth nothyng to me, but eyther to my body, or to my possession, or to my estimation, or to my wyfe, or to my chylde: but as touchyng my selfe, they signifie nothing but good, at least wise if I will: for what so ever shall chaunce, it lieth in mee to haue the profite and commoditie of it, if I will.

A wyse man  
taketh pro-  
fite by euery  
chaunce.

Annotations.

¶ If thou take the croking. &c. We haue in stede of diuination by flying and crying of birdes Astrologic: Which if by yerely reuolutions & progressions of the starres, it threaten damages and dangers, let vs not vse Epictet his counsell, but godly prayers.

Cap. 24.

¶ How to be vnconquerable, being the cause of the former precepte, and as it were the conclusion.

C. iij.

Thou

*The Manuell*

We muste  
take in hand  
things agre-  
able to oure  
strength.

**T**hou mayest bee inuincible, if  
thou neuer enter into battaile,  
for thou art vncertain, whether  
it lye in thee or no, to haue the  
the victorie.

Annotations.

**T**hou mayest bee vnconquerable.

This saying dependeth vppon the diuision of  
things made in the beginning. They are con-  
quered, which couet other mens goodes, that is,  
suche as belong to the body, and are placed in  
fortunes hande. They conquere, whiche resiste  
naughtie opinious and desires, so that they con-  
sende according to the lawe.

Cap. 25.

¶ Which is the readiest way to vertue.

He that se-  
keth for all  
good things  
of him selfe,  
he doth nei-  
ther mar-  
uell at any  
mā, nor en-  
uyeth any.

**T**ake hēde that in following thy  
imaginatiō thou say at no time,  
the man is happie, whom thou  
doest see auanced eyther to ho-  
nour, or authoritie, or renowned: for  
if the substance of goodnesse be in the  
things, which are subiecte to vs, there  
nether enuie, nor emulatiō taketh any  
place. Then thy purpose is not to be  
Empe

Emperour, or King, but free, & free. There is  
But vnto that thing there is but one one way to  
certaine waye, that is, the contempte libertie: the  
of such things as are not in vs. despising of  
ourwards  
things.

Annotations.

For if the substance of goodnesse. &c.  
The vnderstanding of this sentence is vttered  
stoicallie in darke wordes. He which seeketh all  
good things of himselfe, is of a quiet mind: who  
so is of a quiet minde, he doeth neither enuie,  
nor emulate. For seing that lack of paine called  
in Latin Indolentia excludeth all perturbations:  
verely it excludeth enuie and emulation. But if  
these affections do rule in any: it is manifestlie  
gathered thereof, that he is farre from the tran-  
quilitie of the minde, and doth not obey the  
preceptes of Philosophie.

ἀπάθεια

Cap. 26.

¶ A solution of them which seme to let the  
things before mentioned, & how a man should  
not be angrie.

**R**emember, that he, which taun-  
teth or beateth, is not y<sup>e</sup> autho<sup>r</sup>  
of reproch, but the opinion con-  
reiued of y<sup>e</sup> same as reprocheful.  
Then when any doeth kinde thee to  
C. 6. wrath,

No man is  
hurt, but of  
himselfe.

*The Manuell*

Delay esta-  
blysheth  
iudgement,

forath, vnderstande that thou art mo-  
ued to anger thowso thine opinion.  
Wherefore especiallie endeouore thy  
selfe, that imaginations plucke not cō-  
sente from thee, for if thou shalte once  
suppresse it for a certaine time, thou  
shalt more easilie be thy own Maister.

Cap. 27.

¶ How to learne, and set our minde in highe  
things.

**S** Et before thy eyes, deathe, banish-  
ment, and all things which seeme  
terrible, but especially death: in  
so doing, thou shalt not thinke vpon  
base and vile things, and shalte neuer  
be exceeding couetous.

Annotations.

**And shalt neuer be exceeding couetous.**  
*Syracides.* Syracides affirmeth, that the imagination of  
death, and God his iudgemente doth feare vs fro  
sinne. Which if it do: we are taught to suffer ad-  
uersitie much more patiently, & to despise prof-  
peritie, because of their sorrow and profit, which  
endureth for a little space. So Cicero. All plea-  
sure sayth he is to be esteemed as nothing, which  
when

When it is paste, it is as if there had ben none at all. But in great grieve of the bodie and anguish of the minde, one houre seemeth longer than a whole year.

Cap.28.

¶ The seconde part, wherein he doeth pointe him out which hath already profited. And doth first dissolue such things, as come in vre to the students of Philosophie.

**A** S soone as thou haste determined to leade a perfect lyfe, prepare and addresse thy self to be scorned and mocked of many, and to heare what they speake of thee, wherof commeth this sodain sagenesse and granitie: wherof commeth this sadnesse: laye aparte thy sadde solwe countenance. But yet reteine & kepe these things which seeme best to thee, in such sorte, as if this were the front where God hath ordained and placed thee to fight. And if thou persist in the same things, they whiche before haue mocked thee, will haue thee in admiration: but if like one fleeing awaye, thou gyue over thy enterpryse, thou

A Philoso-  
pher ought  
not to re-  
garde the  
mockery of  
the people.

Constance  
getteth vic-  
toric.

Walte

*The Mannell*

Shalte be double as much mocked and  
scorned.

Annotations.

**Lay apart thy sad solowre countenance.**

That is, a musing countenance, sad grauitie and  
hautinesse of minde . And it appeareth by this  
shorte and quicke sentence of Menander, that  
this was the countenance of Philosophers. They  
which loke stately, say, that Solitarinesse is mete  
for meditation.

*Menāder*

Cap. 29.

¶ That boasting destroyeth the state of a Phi-  
losopher, in shewyng wherevnto he oughte to  
leane.

**I**f it chaunce at any time, that thou  
giue thy self to the things which are  
not in vs, and that thou dost desire  
to please any man, vnderstand that  
at the same present thou art fallen fro  
thy state. Wherefore in all things let  
this suffice thee, to bee a Philosopher :  
But if thou dost couet to seme to any  
a Philosopher, let it be to thy self, and  
that shall be sufficient.

By this  
worde Phi-  
losopher is  
ment a wise  
man.

Anno

Annotations.

**I**f it chaunce at any tyme that thou  
giue thy self. &c. He forbiddeth the desire of  
glorie, & seeking for ostentation, which affectio  
it will be long before it take place in good and  
learned men. He woulde haue a Philosopher to  
kepe him self within the limittes of his consci-  
ence, as an oyster within his shell, and to iudge  
that, the most noble shew of his vertue. **T**hou  
art fallen from thy state, That is to saye,  
thou art vanquished.

Cap. 30.

**H**ow to aunswere to such stayes as woulde  
hinder a man from wisedome.

**L**ette not these cogitations for: That a Phi-  
ment thee, I shall not be in hono<sup>r</sup> losopher  
no<sup>r</sup> in place, where I shall be re- euen of  
garded: for if to bee without ho- small sub-  
nour is an ill thing, thou canst not be stance,  
in euill for an other thing, no moze may muche  
than in a dishonest thing. Is it in thee profit the  
to beare rule, or to be bidden to a ban- common  
ket? No. What is this then, but to wealch.  
be without honour? and holwe sayest by reaching  
thou, that thou shalte not be esteemed, of vertue &  
whom it behoueth to to medle in those hys good  
things example.

*The Manuell.*

How a wise  
man aideth  
his friends.

We ought  
to require  
of euerye  
mā but such  
things as he  
maye and  
ought to  
performe.

How a wise  
mā helpeth  
his cōtrey.

things onely which are in our power,  
in which thou mayst beare a great  
sway and stroke. But thou wilt say I  
can not profit my friends. What doest  
thou call to profite? shall they haue no  
mony of thee? neither wilt thou make  
them citizens of Rome? But who told  
thee that these things be in vs, & other  
mens workes? Who can gyue to an  
other that he himself hath not? Get it,  
(say they) that we may haue it, also.  
If I may get it, keeping my selfe mo-  
dest, faithful, and valiant, shew me the  
way, and I will get it. If ye thinke it  
meete, that I should lose my goods, that  
you should get such thinges as are not  
good, see your selues haue unreasona-  
ble and ingrategull you are? But if  
thou preferre a faithfull and sincere  
friende before money, herein help me,  
and thinke it not meete that I shoulde  
doe the things whereby I should lose  
modestie and fidelitie: But I can not  
succoure nor ayde my cōtrey. What  
doest thou call succoure & aide? What  
it shall not haue of thee, nor by thy  
meanes,

meanes, faire & sumptuous buildings,  
no: baines: What then: hath it not  
shoes by the Shoemaker and Armour  
by the Armozer: It is sufficient when  
euery vocation doth his work. If thou  
get it a faithfull and modest member,  
doest thou thinke, that thou bringest  
it but a little profit: very great doubt-  
lesse. In so doing thou arte not vnpro-  
fitable to it. In what state shall I be in  
my coutry: in that thou maist, keeping  
alwayes fidelitie and modestie. But if  
supposing to aide it thou lose modesty  
and fidelitie, what profit shalt thou do  
to it, which arte become impudent and  
disloyall.

Annotations.

Thou canst not be in euil for an other  
thing, This sentence dependeth vpon the opi-  
nion of the stoicks, that only honesty is good, &  
onely vice is naught. The contempt and despi-  
sing of me, if I do my duety, is not my vice, ther-  
fore neither my euill, but theyr vice and euill  
who of a peruerse iudgement & naughty mind  
do contemne, dispise, and misuse mee without  
cause. *Shelue mee the way,* He signifieth  
that riches and dignitie is gotten by nothyng  
else

## *The Manuell.*

else but by deceit, and for that cause a good man ought to despise them. Neither doth he speake of them, which shewe themselves vnworthy of honoure, and they are the cause, that they are not regarded. **A faithfull and sincere friend,** Nowe a daies most men had leiffer to haue money. Neither do they thinke that a poore friend may help vs in any thing. So are endowed maidens preferred before them, who are chaste, and well brought vp, if perhaps there be any suche, and doe so continue. Wherefore the wower peraduenture are to be pardoned, who in so vncertayne a hazarde of chastitie, & honestie, had rather to abyde the vnquietnesse of riche than of poore wiues. **Neither hath it Shooes by the Shoemaker, nor Armour by the Armourer.** The sence is: sumptuous buildings, baines, and the citie of Rome is no more to be required of a Philosopher, than weapons of the Shooemaker, or Shooes of the Smyth: scyng that it is the dutey of a Philosopher, to traine vp his countrey men in vertue, as it is the Shoemakers dutey to make Shooes, and the Smithes Weapons.

### *Cap. 31.*

¶ A continuation of the solution of suche things as do hinder him which doth beginne to studye philosophie and wisdome, in shewing which

that a man should not moue himselfe, for that which chaunceth to an other & that he hath nothing of an other without giuing of his owne.

**I**f there any placed before thee at a feast: or was reuerence done to him before it was done to thee: or is he preferred before thee in counsaile? If these things be good, thou must reioyce, that thy neighbour hath them: if they be ill: then be not sorrowfull, because they chaced not to thee. Then remember in giuing thy minde to nothing else, but to the things which are in vs, thou canst not attaine to the like things, which other doe in them which are not in vs. How may it bee done, that a man frequentyng not thy house shall haue like thynges as hee whiche haunteth thy house, or he that seketh not friendship and fauoure, as he which doth? or he which doth not please and praise the, as he which doth please and praise thee? Thou shalte be vniust and vnsociable if thou haue not payde for suche thinges as thou haste bought, but doest require to haue them

We must en-  
uie no man,  
and reioyce  
of an others  
good for-  
tune.

A benefit co-  
monly is gi-  
uen for plea-  
sure and ser-  
uice.

## *The Manuell*

Who so lacketh com-  
moditie lacketh  
also cost and  
disquietnesse

for nothing. Admit the case I could not  
buye lecture for a halfe penny, if any  
then buy a half peny worth of lecture,  
and thou dost buy none: think not thy  
self in worsser case & to haue lesse then  
he, which hath bought lecture: for as  
he hath bought so thou hast not giuen  
thy halfpenny. Euen so it fareth, thou  
art not bidden to a mans feast, because  
thou haste not giuen him asmuche as  
his feast cost him. He selleth it for  
praise, he selleth it for seruice. Giue  
him then ( if thou thinke it good ) the  
pryce, for the whiche he solde it thee.  
But if thou wilte not performe that  
and take these things, thou arte unsa-  
tiable and foolish. Hast thou giuen no-  
thing in steade of the feast? Yes mary,  
for thou hast not praised him, whome  
thou wouldest, and haste not suffered  
him in his portly going.

### *Annotations.*

If these thinges be good, Bycause they are  
good, they are sorrowfull that they coule not  
attaine

attaine to them: bicause they be euill, they are glad, that they are chaunced to other. **And haue not suffered.** &c. Pride and ambitious salutations of riche men do seeme to be vnderstoode in this place very troublous to a simple and learned man, in like maner salutations, retinues, praises. But perhaps rich men giuen to pleasures, going in their pompe, were wonte on euery side to leane and cleaue to Parasites.

Cap. 32.

¶ What thinges are common euen according to the will of nature.

**T**he purpose and will of nature, We must not  
may be iudged by these things, iudge other-  
in which we differ not one from wise of oure  
an other: as for example, if a owne mis-  
mans seruaunt breake his Maisters fortune than  
cuppe or any other thing, incontinent of other  
ly it is saide this is a thing which ofte mens.  
times chaunceth: remember then when  
thine is broken, that thou be the same  
maner of man, as thou were when the  
other mans cuppe was broken. And so  
do in greater thyngs. If a mans child  
or wife chaunce to dye, there is no mā  
D. g. but

*The Manuell*

but will saye incontinently this is naturall. Notwithstanding every man when any of his is dead, he doth lament and bewaile pitifully: But we muste remember how we are disposed, when we haue hearde any suche thing of others.

Cap. 33.

¶ Howe one ought to vnderstande the nature of yll.

It is in our choyse whether we wil be troubled with the opinion of yll things.

**E**Uen as the white whereat Archers shote, is not set ther, wher it may not be stricken, so it is of the nature of ill in this worlde, for it is not set out to be embraced, but to be eschued: as if goodnesse were sette for the white, and euill were all that, wher the white were not, besides the white, the Archer hath an ample and large space to shote fro the white: so without the onely marke of goodnesse on euery side is placed euill, which is as easy to be done and committed, as it is difficill to hitte the white, or to doe good.

Cap.

Cap. 34.

We ought not abandon our minde to wrath for iniuries done : and how to take in hand our enterprises.

**I**f any deliuer thy body to the first he meteth, it wil greue thee exceedingly : but when thou doest yelde thy minde to the first that commeth, as when thou arte wronged, thy mynde is troubled and heauy, arte not thou ashamed? Befoze thou take any thing in hande, consider first the beginning, and the sequele, & then take it in hand. If thou do not so thou shalte neuer be certaine and sure in thy enterprises, not regarding that which may befall, but after when any dishonest thinges chaunce, thou shalte be ashamed.

A premeditation and a diligent preparation putteth away ignominie and repentance.

Annotations.

**I**f any deliuer thy bodie to the first he meteth, He argueth from a lesse thing to a more, after this sort : thou wilt be angrie with them, which gaue power to any to violate thy bodie (such is the condition of them whiche are banished) how much more oughtest thou to be angrie with thy selfe, whiche art wont to giue

D. iij.

power

## *The Manuell*

power to euerie man to hurte thy minde, wher-  
as it lieth in thee not to be hurt of any man. at  
all.

### Cap. 35.

¶ An effectuall example to consider what  
may befall in euerie thing which we shall take  
in hande.

Temeritie is  
the mother  
of lightnesse  
and incon-  
stancie,

**W**ilt thou cōquere at y<sup>e</sup> playes  
Olimpia? And I by y<sup>e</sup> faith  
of my bodie: for it is a verie  
honourable thing, but consi-  
der wel the beginning, and the sequels  
and then take the matter in hande.  
Thou must order well thy selfe, & vse  
necessarie meats, abstaine frō delicate  
and daintie things, and exercising thy  
selfe, according as it is expediente for  
the time and houre appointed, be it  
hote or colde, not drinking water or  
wine, if occasiō so require. And briezly  
thou must commit thy selfe whollie to  
the chiefe of the games as to the Phi-  
sicion in doing that whiche he shal ap-  
point thee. Afterward enter into fight,  
and sometime to haue thy hand hurt,  
thy

thy foote out of ioynte, to swallowe  
downe much dust, to receiue græuous  
strokes, and otherwhile after all this  
to be vanquished. When thou haste  
considered all these things, if thou be  
willing, go and fight, otherwyle thou  
shalt be like the little boyes which are  
now wastlers, nowe swordplayers,  
nowe trumpeters, forthwith players  
in tragedies. So thou also now a figh-  
ter, now a swordplayer, afterward an  
Oratour, at length a Philosopher: but  
thoroughly nothing at al, but as an Ape  
thou doest counterfait and resemble al  
things, and nowe one thing shall lyke  
thee, now an other: for thou hast not  
done thy enterpryse aduisedly, in fore-  
sæyng the circumstances, but aduen-  
turouslie following a lighte and colde  
desire. So the greater number, when  
they see a Philosopher, or when they  
heare say that Socrates speaketh wel,  
(but who can speake so well as he?)  
they will incontinentlie dispute and  
reason of Philosophie, and searche the  
causes and nature of things. Man first

D.iiiij.

consider

*The Manuell*

Bothe the  
thyng and  
our nature is  
to be confi-  
dered and  
compared to  
gether.

Constancie  
is to be ob-  
serued.

consider the thing, & the qualitie ther  
of, and then enterprise it. Afterwarde  
trie whether thy nature be able to en-  
dure that whiche may happen. Wylte  
thou be a wassler? behold thy armes,  
thy thighes, and thy loines: For na-  
ture mother of all things, hath framed  
euery man to some particular thing.  
Doeſt thou thinke that endenouring  
thy selfe about these things y mayest  
liue as thou hast bene accustomed: As  
to drinke so much as thou wer wont,  
to be angrie so muche as thou were  
wont: Thou must be vigilante, thou  
must trauell, thou muste set aside thy  
proper affaires, thou muste be mocked  
of boyes, dispised of all the world, and  
in all things to haue lesse authoritie,  
be it in honoure, in office, or in iudge-  
ment, and in all other affaires. Then  
consider al these things, and loke whe-  
ther in their steele, thou haddest lei-  
uer to haue rest and libertie, without  
any perturbation. But if thou haddest  
not leiuier to haue it, see that thou take  
not in hande many things, to the ende  
that

that (as I haue tolde thee) like little boyes, thou be not now a philosopher, now a lawyer, afterward an aduocate lastlie the Proctor of Cesar. All which things knitte in one, can in no wise agree: for it must needs be that thou be either a good or an ill man, that thou addict thy selfe to interiour or exterior thinges: that thou possesse the place of a Philosopher and well aduised man, or of a Foole and Idote.

Annotations.

**At the playes Olympia.** Olympia were playes as running, wrestling, and suche other faictes of actiuitie accustomed kepte in the honour of Iupiter Olympicus, at Pisa & Helides Cities in Greece. **Man firste consider,** He signifieth as to wrastling, to leaping and running, al are not meete, so neither to Philosophie, both haue neede of pacience of bodie & minde. Of which things, whoso is destitute, he shal be rather a counterfayt then a very wrastler & Philosopher. **Thou must be mocked of little boyes,** Verely Philosophers were wonte of al men to be dispised, but great stoute champions were in admiration.

D.v.

Cap.

*The Mannell*

Cap. 36.

¶ That ducties do arise of nature, and that they are considered howe a man shoulde behaue himselfe towards any man, nexte of the ducties towards men.

We muste  
do our due-  
tie towards  
all men, al-  
though o-  
ther me do  
not their  
ductie to-  
wards vs.

**D**utie is measured by mutual af-  
fections. If thou haue a father,  
thou must regarde and honoure  
him: giue place to him in all  
things, and if he chide or beate thee, in-  
dure it. He is a naughtie father thou  
wilt say. Nature hath enioyned vs the  
obedience of the father without men-  
tion of god. Arte thou not ioynd by  
nature with a good father? No, but  
with a father. Wherefore do thy dutie  
towards him, and consider not what  
he doth: but do such things, whereby  
thou maiest kepe thy purpose agreable  
to nature. No man will hurte thee ex-  
cepte thou wilt. Thou shalte be then  
hurt, when thou shalte thinke thy  
selfe hurt. So thou shalt do the dutie of  
neighbour to neighbour, of Citizen  
to Citizen, of lord to lord, if thou ac-  
custome thy selfe to consider the mu-  
tuall

tuall affections.

Annotations.

By mutuall affections. Affections are v-  
sed as a certaine rule to measure dueties by.

Cap. 37.

¶ What our dueties are towards God, and how  
to behaue vs in his doings.

**T**He principall point of honoring  
God, is to thinke well of him, to  
beleue that he is, that he hath  
created all things, and that well  
and iustly he gouerneth them: after-  
ward to obey him, accepting al things  
that he doth, as proceeding of a very  
good intent. In so doing, thou shalt  
not blaspheme God, neither shalt thou  
accuse him of negligence. Thou arte  
not able to do this, otherwise, excepte  
thou withdraw thy self frō the things  
which are not in vs, and placing good  
and ill in them which are in vs. But if  
thou esteeme any of the things, which  
are not in vs, to be good or ill, thou  
must of necessity, when thou dost not  
attaine

Their reli-  
gion is no-  
thing wor-  
th which  
do not place  
felicite in  
the riches of  
the minde.

*The Manuell*

Tull. 1.  
Offic.

attaine to that whiche thou wouldest,  
or when thou doest fall into that which  
thou doest shunne, blame and hate the  
cause of such an accident which is good.  
All living creatures haue this by nature,  
that they flee and eschewe suche  
things, and seeme vnto them noysome,  
and their causes : but contrarywise  
they search, & maruell at these things  
which seeme to bring profite, and the  
causes of them. He then which thinketh  
himselfe hurte, can take no delight  
in that which vnto him seemeth hurte-  
full. So it is impossible that a man  
hurte may reioyce. And hereof it com-  
meth to passe that the son doth checke  
the father, when the father maketh  
him not partaker of the things, which  
seeme good vnto him. This is that,  
which made discorde betwene Polinix  
and Eteocles, because they esteemed  
rule good. For this cause the husband-  
man, for this cause the Mariner, for  
this cause the Marchant, for this cause  
they which lose their wife and childre  
do oftentimes defile and detest God,  
for

for whereas vtilitie is, there is also pietie. Wherefore he that doth endeuor to desire and flee that, even as he ought, by the same meanes he obserueth and keepeth pietie. As touching offerings and oblations let euery man doe them according to the guise of his countrey: purely, without superfluitie, according to his abilitie, without negligence or nigardshippe.

Where as vtilitie is, there is pietie.

He preferreth the rites of a countrey before the truth.

Annotations.

Whereas vtilitie is, there is pietie, O wonderfull sentence, and also wicked to see to: but so applied that it vncovereth the dissimulation of mans minde, and can scarce be nothing more agreeable to religion. Guise of his countrey. Forasmuche as pietie consisteth in the mind, he thinketh that we should not much regarde ceremonies. Which if it mighte be perswaded to some men which are in these dayes, we should liue more quietlie. It mighte be perswaded, if we woulde rather endeuoure to liue according to religion, than to dispute of religion: if we were rather desirers of the veritie than of vanitie, that is, of ambition, of emulation, of conuetsnesse, of reuengement, and of suche like confu-

## *The Manuell*

confusions and destructions of the minde, if there be any other.

### Cap. 38.

¶ What maner of man he ought to be that cometh to a Diuिनour, and how to vse diuinations, wherein resteth our duction towards God, and towards our selues.

The diuिनour is not to be counseled of our duction, but of the success of certaine actions

¶ If thou desire and seeke to knowe that which is to come of any thing, first thou must vnderstande y<sup>e</sup> thou art ignoraunt of that shal come, and therefore thou doest goe to the Diuिनour to knowe it of hym. Notwithstanding if thou be wise thou arte not ignoraunt what it is, nor the qualitie therof. For if it be among the number of the thinges whiche are not in vs, truelie it is necessarie, that it be neither good nor ill. Remoue then from thee (if thou go to the Diuिनour) al desire & eschuing other thou shalte come to him trembling and quakyng. But when thou shalt vnderstande, whatsoeuer shall befall to appertain nothing to thee, and of thee not to be passed by<sup>o</sup> thou

thou mayest vse it well, and no man  
shall forbid thee. Therfore goe & aske  
counsaile of God, as of him who can  
giue thee very good, and after he hath  
giuen thee counsaile, remember whō  
thou hast called to counsaile, & whose  
counsaile thou hast despised. Counsaile  
may be demaunded of the Diuinour  
(as Socrates sayeth) for such things,  
whose consideration is referred to the  
end, the knowledge of which ende, oc-  
casion cannot be giuen by any maner  
of meanes, nor any arte. And therfore  
thou must not aske counsaile of the  
Diuinour, whether thou shalt put thy  
life in daunger for thy country, or for  
thy friend, if nede require, for if he per-  
ceiue any vnluckie signe, it is altoge-  
ther manifest, that it signifieth death,  
or some impedimente of thy bodie, or  
banishment: but reason telleth & per-  
swadeth thee, that thou muste put thy  
selfe in daunger for Countrey, or for  
thy friend whē nede requireth. Giue  
eare then to that which the great Di-  
uine Apollo sayeth, who did chase  
out

*The Manuell*

out of his temple, the man, which helped not his friend being in daunger of death.

Annotations.

Remember whome thou hast called to counsaile, It must needs be, that the cunning of the diuinours, southsayers, was in diuination very great. Otherwise a man of so greate grauitie would not haue accompted their prophecies, for diuine answers.

Cap. 39.

¶ Duties towards our selues, & firste of such as tend to the constancie of maners, and what thinges let it, and chiefly of talke and silence.

We must determine who and what manner of men wee will be.

We muste rule our tongue.

**T**hou must prescribe a rule and fashion, which from hence forth thou shalt obserue when thou art alone and when thou art in companie. Let silence be kept for the most part: or let necessarie things be talked of, and the same in fewe words. But if the time require thee to speake, speake: but not of all thinges, not of the combate betwene fencers, not of running with horses, not of wasslers, not

not of meates & drinckes triflingly, nor  
principally of men, in praising or bla-  
ming them, or comparing them with  
others. And if thou be able, chaunge thy  
familiar Communication into that  
which is honest and comelie. But if  
thou be enuironed with straungers,  
holde thy peace.

Annotations.

**Enuironed with straungers,** He vnder-  
standeth those men, whome because of their es-  
timation and authoritie he dareth not admo-  
nische.

Cap. 40.

¶ Of laughing.

**L**aughe not muche, nor at all com-  
munication, neither a loude. Laughet.

Cap. 41.

¶ Of Othes.

**S**were not, neither make an othe  
if it be possible for thee. But if  
thou canst not otherwise do, do it

C. j. When

*The Manuell*  
When it shall be nedefull.

Cap. 42.

¶ What conuerſation may do.

Bankets.

**F**requent not the bankets and familiaritie of the comon ſort, and ſtraungers. But if occaſion ſo require, be mindeful and take heed that thou become not one of the comon ſort. And vnderſtande thou that he which wreſtleth with the defiled, muſt needes be defiled alſo.

Cap. 43.

¶ Of the uſe of ſuche things as belong to the bodie.

**A**s touching the body, take ſuch things as ſhal be to his uſe and alſo be profitable for the mind, as meate, drinke, apparell, harbour. But as touching daintie and delicate diſhes, thou muſt altogether reſect them, and baniſhe them from thee.

Cap. 44.

¶ Of the acte of Nature.

Thou,

**T**ouching Chastitie we ought as  
much as is possible, to leade a  
chast life before mariage. But if  
we be constrained, we must take  
nothing but that which is lawfull: not  
withstanding reprove them not which  
use it, in blaming them, and awaiting  
thy selfe abroad, that thou doest not  
use it.

Annotations.

**In blaming them.** Christian charitie com-  
maundeth that sinners should be reprov'd, and  
obstinate persons to be eschued.

Cap. 45.

¶ Against anger, and what manner of men we  
should shewe our selues towards backbiters.

**I**f any bring thee worde, such a man  
misreporteth and backbiteth thee.  
Excuse not that which he hath said,  
but make this answer: he is igno-  
raunt of many other great faults, and  
imperfections which are in me, other-  
wise, he woulde not onely haue sayd  
this.

X  
An yl report  
is not to bee  
passed vpon

E. ii.

Cap.

*The Manuell.*

*Cap. 46.*

¶ How to behaue our selues in shewes and triumphes.

Shewes are  
to be scene  
with a quiet  
munde.

**I**t is not requisite to frequent often the shewes and turnaments. But if at any time occasion requireth, see that thou seeme not to fauoure any man moze than thy selfe, that is, wilt thou onely haue that done whiche is done: and him only to conquer, which conquereth? For so thou shalte not be empeched. Abstaine thy self altogether fro shouting, fro consenting countenance, and let not thy gesture be sad and graue, but somewhat merry. At thy returne from the shewes, talke not much of the thinges whiche haue ben there done or said, seing they auail nothing to thy amendement.

*Cap. 47.*

¶ Of the desire of suche as go to heare others communication.

**A**pproch not nere them, whom thou seest to commen apart, and be not thou present if it be possible,

stie, or as seldome as thou mayest.  
But if thou be presente kepe in suche  
wise thy constancie, that thou shewe  
thy selfe voyde of all perturbations.

Cap. 48.

¶ When one hath to speake with a noble per-  
sonage.

**I**f thou haue any thing to do espe-  
cially with suche as are of noble  
blood, and great authoritie. Consider  
what Socrates or Zeno haue done  
herein, or the wisest man y<sup>e</sup> euer thou  
diddest knowe, and so thou shaite not  
be in doubt, howe thou must behaue  
thy selfe.

In meerings,  
we must fo-  
low the ex-  
amples of  
wise men.

Annotations.

What Socrates or Zeno, That may be ga-  
thered out of bothe their sayinges and doings,  
forasmuch as we haue not any thing written of  
neither of them. But vnlesse thou shalt be ende-  
wed with the learning and constancie of them  
both, foolish imitatio<sup>n</sup> will turne thee to shame.  
And perhappes they obserued not euery where a  
seemelincse and grace.

*The Mannell*

Cap. 49.

¶ How we ought to prepare our selues, when we goe to speake with a man of honoure.

The difficult  
comming to  
noble men  
is to be suf-  
fered.

**W**hen thou wilt go to such a man as is of greate honoure, presuppose in thy minde, what may chaunce, that (possibly) thou shalt not be receiued, that thou shalte be shutte oute of doores, that the gate shall not be opened, or that he will not regarde thee. Afterwarde ponder with thy selfe, if with all these thyngs, it bee expedient for thee to go to him: and when thou shalte come befoze him, suffer and endure that which shalbe done, and saye not to thy selfe: I deserue not to be thus entreated: for it is to common a thing to reprove and blame the thynges which are not in vs.

Cap. 50.

¶ When we meete with many men, how to frame our communication.

**I**n company speake not ouermuche,  
no, beyonde measure, of thy deedes,  
neither

neither of thy daungers : for it can  
not so much contente other to heare  
them as thy selfe to rcherse them. See also that thou moue no laughter by  
thy communication, for that (I wote not how) engendzeth disdaine, and al-  
so causeth that no reuerence is giuen  
to thee by them which are pzent. And  
bery often leadeth thy communicati-  
on to filthy and dishonest talke : But  
if it befall, and that the matter and  
time require it, reproue him that shall  
use such ribauldrie and filthynesse. If  
not, at the least shewe and declare by  
silence and shamefastnesse, that suche  
communication doth displease thee.

Laughter is  
not to bee  
moued.

Ribauldrie  
is to be ab-  
horred.

Cap. 51.

¶ Howe to resist pleasure.

If thou cōceyue any pleasure in thy  
minde, be circumspecte (euen as in  
other things) that thee beguile thee  
not, but examine the matter, & take  
space to deliberate on it. Afterwarde  
consider both the times, that is to say,  
the time wherin thou dost enioy plea-  
sure,

It is better  
to despise  
than to em-  
brace plea-  
sure.

C. iiii.

sure,

*The Mannell*

sure, and the time wherein after the enioying of it thou mayste repent thee for hauing enioyed it. And afterwarde reprove thy self, and consider how wel at ease and contented thou shalte bee, if thou abstaine thy selfe, and in so doing thou doest commende thy selfe. But yf the matter seeme to require thee to doe it, beware that hir flatteries, hir swartenesse, and hir inticements overcome thee not, but consider how farre better it shall be, if thou be able to winne the victorie of that conflict.

Cap. 52.

¶ That we oughte not to leaue off our good purpose, what soeuer men say.

Oure duetie  
oughte to  
moue vs, and  
not the com-  
munication  
of the people

**W**hen thou arte resolved to do any thing, and hast not yet done it, refuse not to be seene in doing thereof, although other may iudge amisse thereof, for if thou do euill, thou muste geue ouer thy worke: if thou do wel, feare them not who wrongfully, and without cause shall reprove thee.

Cap.

¶ Of the honestie that we ought to keepe at the table.

**W**ho hath said: it is daye, and it is night, taking the proposition severally we ought to agree, but to vnderstande it together, it is not to be receyued. So at the table to choose for our selues the greatest, & the best parte of the meate, is a greate commoditie towarde the bodye, but it is against the honest participation that we ought to haue at the table. Then if at any time thou be bidden to a banquet, remēber that thou muste not onely haue regarde to the meate, for the profite of thy body: but also to honestie, and to behaue thy self at the table, as thou oughtest.

We muste not haue regard to our owne luste, but to the Communitie.

In feastes modestie is to be obserued.

Annotations.

Wheras before he compared our life to a feast, let this precept be applied to all the parts of our life: and euery where let there not be a respecte to our priuate desire and vilitie, but of equitie & societic, & let the will of the feaster, that is God, be considered.

F.v.

Cap.

X

*The Manuell.*

**Cap. 54.**

¶ That we should not vndertake more than we are able to do.

We ought  
to measure  
our strength  
in al things

**I**f thou haue taken more in hande,  
than thou arte able to atchieue or  
bring to passe: thou shalt not bring  
it to effect, and also hast omitted that  
which thou were able to performe.

**Cap. 55.**

¶ That we ought to be circumspect aswell to  
saue the minde harmelesse, as the body.

We must en-  
deuour to  
haue a per-  
fect minde.

**E**uen as in going thou doest take  
héepe that thou steppe not vppon  
a nayle, or that thou wreaste not  
thy foote: so in leading thy life  
take héepe, that thou hurte not thy  
minde, the gouernesse of all thy doin-  
ges, which if we obserue in al things,  
we shall without daunger take them  
in hande.

**Cap. 56.**

¶ Of the possession of suche things as belong  
to the body.

**The**

**T**he bodie is to euery man the forme of riches, as the foote is of the shoe. If then in thys thou perseuer, thou shalte kepe the meane: if thou excede, thou must needs as it were, fall downe headlong: as if thou be moze curious about the fashio of the shoe, then is nedeful for y foote, thou wilt make him of golde, after of purple, lasse of all set with studdes of gold: for there is no end of that thing which hath once passed measure.

A few thin-  
ges are suffi-  
cient for na-  
ture, but in-  
finite sub-  
stance suffi-  
ceth not eo-  
uetousnesse

Cap. 56.

¶ For maydens vnmarried.

**W**omen after. iiii. yeares of age are called of louers Ladies: for after this age men (to the end to com-pany with them) endeuoure wholly to please them. To obtaine then mennes good will afterwarde they become be-ry curious in trimming and decking themselves. Wherfore they muste be admonished, that for no other cause we esteeme them, but bicause they are modest, wise and honest, bearing re-uerence

Modestie in  
women is  
more to bee  
regarded,  
than theyr  
beautie.

*The Manuell*  
uerence and obedience to their hus-  
bandes.

Cap. 57.

¶ That more care is to be had of the mynde  
than of the bodie.

We must be  
stow much  
time in gar-  
nishing of  
the minde,  
but a little  
in the body

**T**o persiste and contine we in  
things which belong to the bo-  
die, for pleasures sake, as in  
much exercise, in much trim-  
ming, & adorning of the bodie, is signe  
of an abiecte minde, and verie muche  
swaruing from nature, and also it is  
a signe of consenting to superfluitie:  
for we embrace pleasure, and reioyce  
in things which we allowe. We must  
thinke then the excéeding care of the  
bodie to be frō the purpose: but prin-  
cipallie we muste be carefull of that  
whercof the bodie is but the instru-  
ment, that is, the minde.

Cap. 58.

¶ A precept to learne pacience  
and meekenesse.

¶ When

**W**hen any hath misused thee either  
in word or deede, remember that  
he doth suppose it to be done and saide  
according to his dutie. Wherefore it is  
impossible for him to followe thy ad-  
uise and counsaile, but his own. But  
if he iudge amisse, he is hurt whiche is  
deceyued. For if any do iudge hidden  
truthe to be a lye, the truthe hydden is  
not hurte, but he which shal be decey-  
ued. If so be then thou be perswaded,  
thou shalt shewe thy selfe gentle and  
paciente towards him that hath in-  
iuried thee. And at euerie thing thou  
shalt say, it hath so pleased him.

Annotations.

He doth suppose it to be done accor-  
ding to his dutie. Pletio putteth vs in mind  
of the same, that also we shoulde be blamed,  
which are able to perswade one thing, and can  
not induce others into our opinion. But thou  
wilt say, oftentimes vnreasonable and flauende-  
rous men know that such things as they do are  
dishonest and shamefull for them to do. Epictet-  
us maketh aunswere: they are so much the more  
worle & miserable: but thou art neuer the more  
worle and miserable. But their dishonestie is to

Pletio.

## The Manuell

**C**ome a damage, because they hurte my estimation,  
because they diminish my substance, because they  
doe afflict my body by violence or witchcraft,  
because they hinder my commodities? Epictet wil  
make aunswere, that these are none of thine, but  
other mens, and to appertaine nothing to thee.  
Wherof much is spoken of before. **The hid-**  
**den truth**, As it is in Sophocles in Electra, O-  
restes was not therefore dead, because he had per-  
swaded himselfe to bring his bones shutte in a  
coffin to Egisthus and others.

### Cap. 59.

**C** That all things partely do agree the one  
with the other, and partly do disagree.

The handle  
of humani-  
tie and not  
of immani-  
tie is to be  
taken.

**E**very thing hath .ij. handels, one  
whereby it may be carried, the o-  
ther whereby it may not. If thy  
brother be yll conditioned, take  
him not by that whereby he is yll con-  
ditioned, for it is the handle whereby  
he cannot be carried, but take him by  
that, whereby he is thy brother, and  
whereby he is nourished with thee, in  
so doing thou shalt take him by y<sup>e</sup> han-  
dle, whereby he ought to be carried.

### Cap.

Cap. 60.

¶ That bicause of knoweledge, or hauing more than other, we cannot inferre that we are better.

**T**hese words agré not together  
I am richer than thou, therfore  
better. I am wiser & better lear-  
ned than thou art, therfore I am  
better: but these agré farre better. I  
am richer than thou art, then my pos-  
session is better than thine. I am wi-  
ser and better learned than thou arte,  
my words then are better than thine,  
but thou art neither thy possession nor  
yet thy communication.

We muste  
not triūph  
of the giftes  
of fortune,  
but of the  
riches of  
the minde.

Annotations.

¶ But thou art neither. &c. Thou wylte  
say, yea: but bicause of riches, eloquence, and po-  
wer, I am much regarded. The same doth Epi-  
ctet reproc, who thinketh good onely wise-  
dome and vertue to be much set by. What man  
except he were a very naughtie and wicked flat-  
terer, hath had Nero the Emperour in greate e-  
stimation, although besides his ryches and Em-  
pire, he were eloquent, a Poet, and a Musician?  
The minde of a perfect man abhorreth to allow  
those, whose foolishnesse and dishonestie is kno-  
wen, in

X  
Nero.

X

## The Mannell

X even, in what fashion soeuer honour for a shewe  
be giuen to them, bicause of the giftes of for-  
tune, and corrupte conuersation.

### Cap. 61.

¶ Of an exact iudgement in things.

Not onely  
the deede it  
selfe, but the  
cause of the  
dede is to be  
considered

**I**f any washe himselfe spādily, saye  
not that hee washeth himself naugh-  
tily, but spedily. If any drinke much,  
say not that he drinketh naughtily,  
but muche, for if thou knowe not why  
he doth it, howe doest thou know that  
he doth naughtily? So it shall chaunce  
that we doe receyue and suppozte the  
fantasies and imaginations of some,  
and to other we agree.

### Cap. 62.

¶ Against glorie and ostentation. And first as  
touching knowledge.

Philosophie  
is not to be  
declared by  
words, but  
by deedes.

**R**epute not thy selfe a Philoso-  
pher in any case: nether dispute  
not much of pzecepts, but rather  
put some thing in execution, as  
at the table, teach not how one should  
eate his meate, but eate as it behoueth  
thee,

thee. For remember that Socrates did  
so set aside all ostentation. But if at a  
ny time these precepts come in questi-  
on, speake as little as is possible, for it  
is dangerous to vomite that which  
the stomacke hath not well digested.  
And if it chaunce, that a man tell thee,  
that thou knowest nothing, and that it  
moueth thee not, vnderstande that this  
is a great entraunce of thy worke, for  
the sheepe vomiting by their grasse, de-  
clare not to y<sup>e</sup> Shepherds how muche  
they haue eatē, but digesting it within  
they shewe wout their fine wooll and  
milke. Thou therfore shewe not, nei-  
ther vtter thy learning to y<sup>e</sup> rude and  
ignoraūt: but declare some effects out-  
wardly of that being well digested.

Nothing  
must be spo-  
ken vnadui-  
sedly.

The Sheepe  
declare by  
their wooll  
and milke  
how much  
they haue  
eaten.

Cap. 63.

¶ Against the boasting of sobrietie and suffe-  
raunce.

**G**lozy not thy selfe to haue moze Ostentation  
tified, empaired, and weakened is to be ef-  
thy body thorough abstinence: chued.  
Neither if thou haste drunken  
nothing but water, saye not at euery  
F. j. occasion

*The Manuell*

occasion, I drinke nothing but water.  
But consider how much more abstinent  
the poore are, who craue almes, suffer-  
ring and enduring muche more than  
thou. Furthermore consider howe ma-  
ny perfections and vertues thou haste  
not, which other haue. But if thou wilt  
exercise thy self in paine and patience,  
do it by thy self, and seeke not to aduer-  
tise other of it, as they do who suffering  
wrong of great men, sette images on  
fire, & say, we are vndone, to the end to  
moue & assemble the people. For a brag-  
ger is altogether mindefull of worlde-  
ly things, and turneth topsie turvie the  
goodnesse of paciēce and abstinence, bi-  
cause he determineth the ende of them  
is to haue the good opinion and prayse  
of many.

Cap. 64.

¶ The description of a triple qualitie or pro-  
pertie, that is, of the vnlearned, of the Philosopher,  
and of him that beginneth to learne.

**T**he condicion and state of the vn-  
learned is, to looke for of hym selfe  
neither

neither profite nor damage, but of outwarde thyngs. The state and condition of the philosopher is, to looke for of himselfe all vtilitie and discommoditie.

The signe of him which beginneth to profite is, that he dispraise no man, that he praise no mā, that he cōplaine of no man, y he accuse no mā, that he speake nothing of himself, as though he were any body, or knowe any thing. When he shal be at any tyme empeched or disturbed, he blameth none but himselfe. And if one commende him, he mocketh him couerly which cōmendeth him, if he be dispraised, he purgeth nor iustifieth himself: but liueth like a sicke person fearing to moue & troble any thing within him before he be recouered. He setteth apart all appetite, and fleeth the thinges which are againste the nature of them whiche are in vs. He useth a light endeour aboute all things, and passeth not whether he be tearmed a Foole or an Ideote. And (in brieft) he watcheth himselfe, as his Enemie and Spye.

The signes  
of him whi-  
che profiteth

*The Manuell*  
Annotations.

**T**hat he dyspraise no man, That is through curiositie and too much diligence in other mens matters, or prouoked thorough selfe loue: Epiteste commendeth Agrippinus, but why? that other shoulde follow his example. He reproueth other, wherefore? that they shoulde be amended.

Cap. 65.

¶ That learning is not only to be expounded but also to liue according as it doth prescribe.

They are  
Grammarians  
not Philo-  
sophers, whi  
che doe ex-  
pounde the  
preceptes of  
wise men, &  
follow them  
not.

**I**f any do auauante that he can well interpret and expounde the sentences of Chrisippus, say with thy self, if Chrisippus had not writtē darkly, & obscurely, I should haue nothing wherewith to auauante my selfe. But Chrisippus hath not writtē, to the ende he would be interpreted, but to the end that according to his doctrine we should liue. If then I vse his preceptes, then shall I attaine to y goodnesse of them. But if I maruell at the interpretation, or if I can well interpret it my selfe, I maruel at the Gramarian

marian, not at the Philosopher, or else  
play the Gramarian not the Philoso-  
pher. But what availeth it to haue  
founde witten remedies, to vnder-  
stande them well, and being sicke thy  
selfe not to vse them?

Cap. 66.

¶ That we ought to perseuer in goodnesse.

**T**hou must be stable and firme in  
thy good purpose and delibera-  
tion of life, euē as in a law. Per-  
seuer therfore, euē as if in tras-  
gressing, thou shouldest incurre the  
crime of impietie. And whatsoeuer mē  
talke of thee, regarde it not, for that be-  
longeth not to thee.

Preceptes are  
to be obeied,  
and wordes  
are not to be  
regarded.

Cap. 67.

¶ That we ought not to deferre from day to  
day, for to leade a perfect life.

**H**ow long yet wilt thou deferre  
to esteeme thy selfe at any tyme  
woorthy of these thinges which  
are so excellēt, and not to tras-  
gresse

f. iij.

*The Manuell*

grosse one? But if frō day to day thou dost deferre y<sup>e</sup> time, thou dost not auāce but hinder thy selfe. Then incontīnētly accustomē thy selfe to liue as perfectē, and to vse well all accidents and chaunces. And in euery thing suppose that the combate is ready for thee, and neglecte no time, for that daye in the which thou doest not profit, thou doest receyue damage. After this manner Socrates became the wisest of al. But yf thou bee not yet Socrates, thou oughtest to liue as one that would become Socrates.

Cap. 68.

¶ Three places in Philosophie, and the order of them together.

Precepts are better than the cause of preceptes, and the Methode of demonstrations.

**T**he firste and moste necessarie place is that which appertaineth to the practise of knowledge: as, not to lye. The seconde whiche appertaineth to demonstrations: as, how cometh it to passe that this is demonstration? What demonstration is? what consequence is? what fighting is?

is: what is true: what is false: There-  
fore y<sup>e</sup> thirde place is necessarie for the  
seconde, the seconde for the first. The  
most necessarie of all, and wherein to  
rest our selues is the first. But we doe  
contrary, for we stay our selues in the  
thirde, and therein bestow all our stu-  
die, and make no accompt of the first,  
but are altogether negligente. And  
how: For we make leasings, and not-  
withstanding wee haue well neere al-  
wayes no other thing in our mouthe,  
why and wherefore we oughte not to  
lye.

Annotations.

**Not to ly.** And this is the actiue or morall  
part. **We should not ly.** This is called the  
iudiciall or naturall part. **To demonstrati-  
ons.** This is logike and Rhetoricke, wherby  
we proue and trie the truthe, and disproue that  
which is false.

Cap. 69.

¶ Three sentences of the auncientes to be had  
in minde. Of the which the first is of Cleantes,  
the seconde of Euripides, the thirde of Plato.

F. iiii.

Let

## The Manuell

- X**
- 1** **L** Et vs alwayes haue these thre  
things in memorie and before  
our eyes. The first is, *Necessitie*  
draiweth all thinges (will we nill  
we) euē as God hath appointed, wher  
fore he which willingly followeth it, is  
**2** wise. The seconde is if I recoile and  
giue back, I shal be naughte, & spite of  
my teeth weeping and wailing I must  
needes follow. But the third, *O Crito*  
**3** If it so please god, so be it. Anitus tru  
lie and Melitus may well kill me, but  
to hurte me, it lieth not in their po  
wer.

### Annotations.

¶ It is maruell that this morall and auailable  
saying of Epictetus was omitted, *Ἀνέχου καὶ ὠκέου*,  
that is, Beare and Forbeare, whiche be  
vsed very often, and doth in a manner compre  
hende al that whercof mencion is made at large  
in this boke.

The



# **The Poesie of Epictetus**

which he vsed as hys badge  
or Cognisaunce.

Ἀνέχθ' καὶ ἀπέχθ'.

*Sustine & abstine*

**Sustaine and refraine.**

The translater vpon the same.

**S**ustaine al wrong and iniurie,  
and neuer see thou pine  
At any thing, which fortune blinde  
doth claime not to be thine.  
Endure the losse of worldye wealth  
and couet chiefly thys:  
A quiet minde, a godly life  
which makes thee liue in blisse.  
Refraine w<sup>th</sup> pompe to baunte thy selfe  
in fraile externall things,  
Being to this wearing waisting world  
thou nothing with thee brings.  
See thou expell not from thy minde  
and quite from it displace  
Al vertuous actes and holie deedes,  
though some seeke to deface  
Thee, in whose minde is fullie fixe  
the trade to vertues way

**F. b.**

**By**

*Apophthegs*

By pleasant shewe of filthie vice  
which leadeth men astray.

For some there are, who whē they see  
one folowing vertues loze,  
From vertue hard, to easie vice  
they seeke him to restore.

Abstaine from wrathe in matters all  
from Othes and laughter great,  
From naughtie and yll companie,  
from all delicious meate :

From giuing eare to secrete talke  
and from dame Venus fielde  
Retire thy selfe, and take in hande  
of chastitie the sheilde.

Sustaine, Refraine, these ar two words  
which great importaunce haue,  
And if with reason thou them scan.  
from damage much do saue.



# *The Apophthegs or quicke*

## *Sentences of Epictetus.*

**E**PICTETUS & STOIKE Philosopher seeing a certain fellowe boide of al good conditions, hauing a bolde spirite to speake yet to an ill intente, giuing his minde to the study of Philosophie: he with a loude voyce cryed out on the saythe of God and man, reprobuing the man in these wordes: O man see whether the vessell be cleane, wherein thou dost put these things. For if thou shalte of arrogancie poure them in, they wil perishe: if they shall putrishe, they wil become brine, or vinegar, or worse than these, if worse may be. He ment, that learning inferreth great hurt and damage, if it happen vpon a mind which is corrupted with yll affections: & the more excellent eucry learning is, the greater hurte it causeth if it happen on a naughtie man: like as there is no thing more better then a good diuine,

*Apophtegs*

uine, so there is nothing more pestilent  
then an ill diuine. *Gellius. lib. xvij. cap.  
xix. & Erasmus. li. vij. Apoph.*

He on a time hearing of a certaine  
man y<sup>e</sup> would easilie be flattered, said,  
the crows plucke dead mens eyes out  
of the carkasses and that not withoute  
a cause, for none which is depriued of  
life, hath the vse of hys sight. But flat-  
terers corrupting the mindes of them  
which are aliue, do take away al their  
sight. *Stob. Antonius in Melissa. part.  
j. ser. lii.*

He counselled that we shoulde con-  
sider three maner of wayes : the man  
with whome we are conuersaunte :  
whether he be better than we oure-  
selues are, or inferiour, or equall vn-  
to vs. It is meete to heare diligently, &  
obeye him whiche is better then oure  
selues, modestly to persuaade the youn-  
ger or inferioure, and to agree w<sup>th</sup> the  
equall. And truly by this meanes thou  
shalt neuer fall in contention when  
thou art in cōpany. *Stob. ferm. iij. de Tē-  
perantia .* Although this be before a-  
mong

mong the precepts, yet I thought good againe to repeate and reckon it also in this place. For as the proverbe is, *Bis & ter quod pulchrum est repetendū*: It is, that which is goodly ought twice and thrice to be sayd or repeated.

He being demaunded, what man was riche. To whom (sayed he) that is sufficient which he hath. *Strob.*

He sayd that the Gods did not hate such, as in this life doe contende and wassle w diuers miseries. The Philosophers meaning was, that aduersitie was vnto men auailable: to whom if things do prosper according to their desire, they are so vexed w the Furies, that is, with anger, couetousnesse and lust, & through their prosperitie, they moue & Gods to wrath. This is foude in *Brusonius Contursinus. li. ij. Exempl.* He being demaunded, by what meane a man might purchase an honeste reporte, he aunswered. If thou wilt haue a good name, learne to speake well, when thou hast learned to speake wel, endeuoure to do well, and by this meanes

## The Manuell

meanes thou shalt get a good reporte.

He being demaunded howe a man might procure sorow to his ennemie, sayd: If a man do so frame and dispose hymselfe, that he do all good things.

X The same was accustomed to saye, that it was more necessarie to cure the soule than the body, seing that it is bet to dye, than to leade an ill life. *Antonius in Melissa, part. i. Ser. lviij.*

X X The same was wont to call such as shewed the selues to be Philosophers by their beard, garmēt, and bragging wordes, *Factis procul, verbis tenuis*, ha- uing their deedes farre of, & their wor- des at hande.

The same was wont to say, that a life ioyned with fortune, was like vn- to a violent floud of water. For it is troubled, and full of dirte, and harde to enter into it, it is violent, rozing, and cō- tinueth a shorte space.

# FINIS.



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